

worship^ exclaim:* Depart, ye revilers, from
 lience
 and every other place (where lie is adored).
 viii. 6. Destuoyer of foes, let our
 enemies say we are
 prosperous ; let men (congratulate us).
 May we ever
 abide in the felicity (derived from the
 favour) of

7. Offer to INBEA, the pervader (of
 every rite of
 libation), the juice that is present (at the
 three
 ceremonies), the grace of the sacrifice, the
 exhila-
 rator of mankind, the pertecter of the
 act, the
 favourite of (that INDEA) who gives
 happiness (to
 the offerer).¹⁵

8. Having drunk, S'ATAEJU^TJ/ of
 this (*Soma*
 juice), thou becamest the slayer of the
 VEITEAS : ^d
 thoiid defendest the warrior in battle.

^a The Scholiast would explain *Irwwantu*, "let them
 say," by let
 them praise *Indra* ; hnt this does not seem to be
 necessary. The
 sense is connected with what follows : let them say
procul *este*,
pro/am.

^b These epithets of the *Soma* juice would be
 somewhat unintel-
 ligible, without the aid of the Scholiast. The
 perfecter of the acts,
Mrmdni prdpnuvantam, is his rendering of
 <*patayat*, causing to
 fall ; and the last phrase, *mandayatsakh&m** the
 friend of the de-
 lighter, he explains as in the text.

^c *Sfotafoatu*, a name of *In&ra*, is explained, by
Bdyana^ he who
 is connected with a hundred (many) acts, religious

rites, *laJm-*
Jcannayulda>y either as their performer, or their
object : or it may
be rendered, endowed with great wisdom ; *Jcratu*
implying either
Jtarma, act, or *prajnd*, knowledge. In the first
sense, the word
may be the source of the *Pauranik* fiction, that the
dignity of
Indra is attainable by a hundred *Aswamedhas*.

^a *Vritrdndmj* of the enemies, of whom the *Asura*
Vritra was the